/118 cont./

342 and begin to chew coca and tobacco and to drink brandy to-
761 gether. After a while the shaman ascertains through signs in
789 his arms or legs whether bones of the Pijao are in the ground.
756 If this is not the case, the building may be started; otherwise
787 the man must look for another building site. After the building
is finished, a further ceremony is performed (see under "Religion"
342 /see p. 205/), and then the same shaman fastens special herbs
756 to the roof to prevent the ečˇ or gelyómp spirit, hostile to man,
789 from entering the house from there.

Houses are built only by men, by fathers of families.
342 One man alone, however, is not in a position to do this. At
476 least in the erection of the house posts he is helped by his brothers,
[462] as well as by other men and friends who have nothing else to
do anyway on these days and receive chicha and something to
342 eat for their assistance. The building material costs nothing,
273 to be sure, but the builder must furnish a substantial amount of
476 chicha, for which planning must be begun in plenty of time, two
or three years beforehand, by the planting of sufficient sugar
cane. This is the task of the married son who is still living in
[594] his father's house this long. To make the chicha he also still
[249] needs the sugar mill of his father, upon whose consent and help,
[461] therefore, much depends. According to the amount of chicha
that is available, the building of the house thus lasts two to six
months, depending on whether only five or 15 men participate.

342 The most important thing in the construction of the house
335 is the erection of the wooden frame (Ills. 161 to 164 /see p.272 /),
[476] which always requires several men who bring in the trees, which
are superficially smoothed with the machete, but not freed of
bark. The master of the house is able to make the walls by
[462] himself in an emergency. The covering of the roof, too, like the
entire house construction, is men's work, but the woman of the
house may hand up the sugar-cane leaves for the roofing. First
the vertical corner and side posts of the outer walls (yátsˇínda) are
erected, then the outer beams lying horizontally on the side
posts to support the roof (yátpopānt) are laid on, and, as the third
step in the work, the horizontal crossbeams (bīkas) are fastened at

/118 cont./

342 ceiling height. It should be noted that all the beams are merely
• 335 lashed with lianas, /119/ but not mortised. The roof does not rest directly on the corner and side posts; rather, the crossbeams (bīkas) and the rafters (yátkát) are tied to the rectangular, horizontal frame of the roof, and only the latter rests on the vertical posts.

The fourth step in the work is the building in of the ridge beam (dahwāk), together with the rafters, the former being supported primarily by the center post (pwát), usually the only house post that extends vertically through to the ridge. It is not exactly in the middle of the longitudinal axis of the house, but somewhat to the side of it, in the place where the two rooms of the house are partitioned off. Here it serves at the same time as a wall post. The horizontal purlins (kwīnt), which are lashed to the rafters (yátkát) one above the other about 20 centimeters apart, are the only part of the house frame that is not of wood, but instead they consist of a type of reed (karís). The roof (yátominyē) is covered with sugar-cane leaves (nyúša éts) by proceeding from the bottom up and hanging the leaves over the purlins in such a way that the tips lie on top and the lower parts show on the outside. Finally one or two ridge purlins are laid over the still open ridge, and an even layer of sugar-cane leaves is spread crosswise over this. The elevation thus formed provides an exit for the smoke at the two gable ends of the house. The ridge covering is protected from blowing away by two poles placed over it (Ill. 162 /see p. 272/).

342 A newly built house (yátūse) lasts about 15 years. In be-
356 tween, however, the roof must be repaired several times.

On entering a Paez house one is assailed by a sweetish odor
574 of fermentation arising from the chicha, somewhat like that at
576 grape-gathering time in the houses of the German winegrowers'
[273] villages. Before entering, one opens the door (vitc) of the house and calls out in a questioning tone, "payoét" (I should like to enter); from the interior there comes back, "mkāč" (sit down). When no one is at home, the door is usually tied shut with a small piece of bast. Sometimes even this is omitted, for no one

/138 cont./

249 In chicha production for festive days it is customary for
407 the mill to be turned only by human power, by men or women.
461 One could generally observe that the slightly intoxicated men
273 exerted themselves only a short time in each case and were then relieved by the more sober acting women, who -- with their children on their backs -- showed remarkable endurance at this physically quite hard work.

407 Almost every father of a family and houseowner makes his
335 sugar mill himself, or a neighbor helps. There are no profes-
[412] sional carpenters. With an ax (swéla) and a foxtail saw (serúčo) the cylinders are sawed from a tree trunk and crudely smoothed. The cylinders thus prepared are provided with a small hole in the center, from the base and upper side, and are clamped horizontally, by means of pegs, between two posts rammed into
[413] the ground and held together with a rope. Then with a gauge (regla), which consists of a board with thorns, the distances between the pegs are precisely incised on the revolving drum.

273 The sugar cane is put through the crushing cylinders
[249] several times by the workers, one squatting on either side, until
[516] the juice, which is caught in a wooden tub or in calabash vessels,
[415] is pressed out (Ill. 175 /see p. 278/). It is first vigorously heated and then put in a large horizontally positioned tree-trough (kánoa) up to five meters long, in which there must always be a little chicha to begin with (Ill. 165 /see p. 273/). It is stirred up with the old chicha in the trough, the kánoa is covered with banana leaves, and already the next morning the chicha is ready to be drunk. As time goes on the chicha becomes ever stronger in alcoholic content. By noon of the same day it is already strong enough to distill brandy from it. If one does not do this, /139/ some water must be added the next day to dilute it. If this is not done, the chicha is neither drunk nor is new sugar-cane juice added, whereupon it becomes sour and bitter after four or five days and strongly sears the throat. There are also "gourmets" among the Paez, however, who let the chicha go on fermenting, untouched, for up to three weeks and only then drink it so sharp and sour.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SG15

351 In this way an efficient protection is afforded against depreda-
[347] tions by cattle or sheep.

Construction of Bridges

491 The Paez Indians are very clever bridge builders and are often called considerable distances to employ their skill in this direction. I observed three different types of native bridges, two of which were entirely new to me. The more primitive one consists simply of a vine stretched across a river, and crossed by hanging and progressing with the hands and arms. The second type is a frail-looking bamboo structure, the base of which is an arch free in the air, or suspended somewhat like our suspension bridges (plates VII, 2). 1

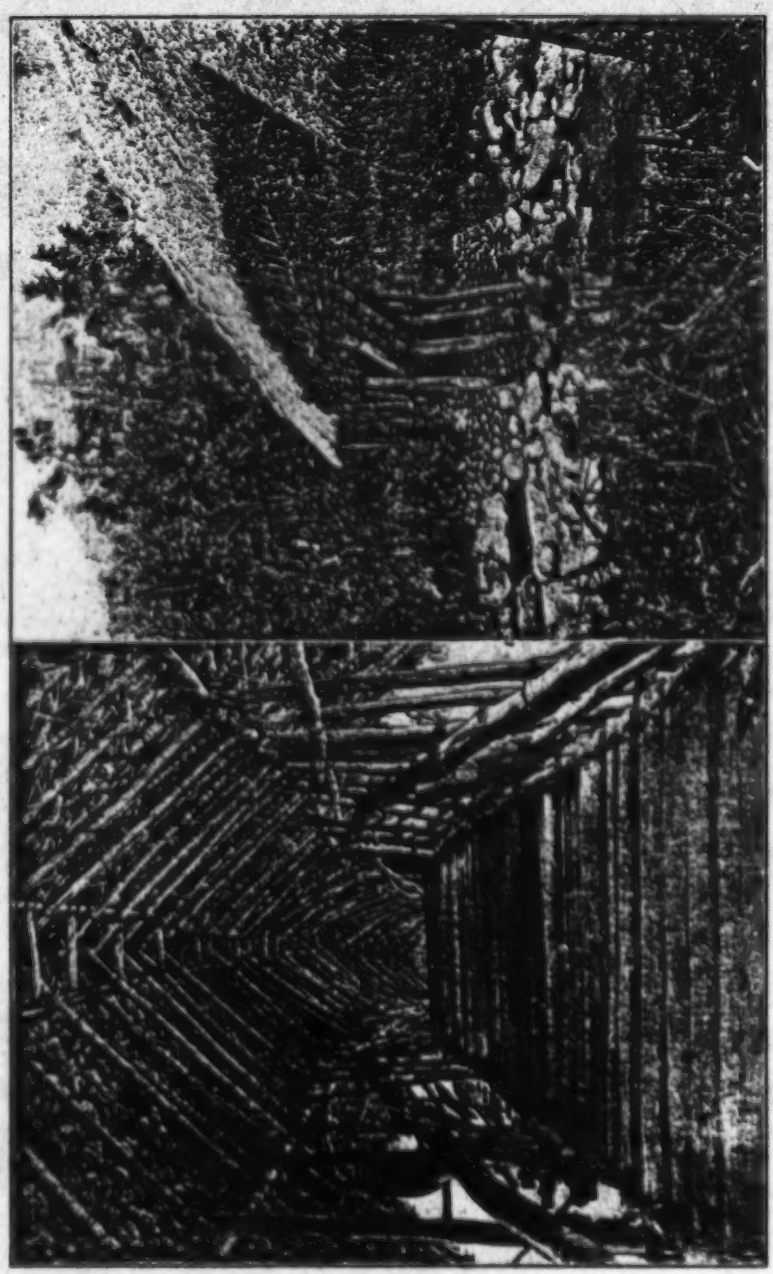
491 The third type of bridge is a much more substantial structure,
335 built of heavy timbers apparently with an understanding of the laws of gravity. On each side of the river a pair of strong beams are built into pillars of stonework, so that the weight upon the immured extremities counterbalances the free ends independently of the supports by which the latter are upheld. Thus solidly fixed, the two pairs are opposite each other with a more or less wide space between their extremities. To span this, the ends of both pairs are first connected by means of transverse ties, inserted between beams and props, the whole being solidly lashed together with vines. On these ties two more beams of sufficient length are laid, which serve to complete the span. The main structure of the bridge being thus formed, a heavy floor, generally of round stems, is laid over it, and the whole is protected by a roof of elaborate construction (plates VII, 1, and VIII). It is useless to say that not a single nail is used to unite the numerous parts of the structure, a vine called *ptakuia* being exclusively used for this purpose.

491 We saw two of these large structures, one on the Paez river near Huila, the other on the Moras river, on the trail from Vitoncó to Mosoco. But we were informed that most of the larger rivers in Tolima and elsewhere in the Magdalena valley are bridged in the same way, and that Paez Indians are in frequent requisition elsewhere as bridge-builders.

1 [See Plate facing P. 323 —Archivist]

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

491



INTERIOR AND EXTERIOR OF BRIDGE OVER PAEZ RIVER NEAR HUILA

491
335

[facing P. 325]

/183 cont./
342 and blows them into the air; with a small staff called "tama"
756 he cleaves the air in such a way that sometimes he appears to
787 be frightening away the spirits, sometimes threatening them,
[823] and sometimes clubbing them. If the signs (reflex movements) are felt on the right side, the site is favorable; the opposite denotes that the site is uninhabitable. The spirits are angry,
[761] or there are Pijao bones and gold at the site. If the site has not been selected by the medicine man, even if the house is a handsome one it cannot be occupied, for its occupants would die, beginning with the children, continuing with the mother,
342 and ending with the father. The medicine man himself pro-
756 hibits people from living in a house built without the fulfillment of this requisite. The medicine man's dictum is rewarded with a bottle of aguardiente, an egg (1) of coca, tobacco, a

[804] 1. A measure of weight equivalent to the weight of a hen's egg.

calabash of chicha, and usually a meal with chicken. /184/
[789] This is called "care" /cuido/. When the house is finished, the medicine man will place special remedies at the ridgepole to prevent the ghosts or echi from descending by way of it or from being angered.

342 Then come the mingas /communal work-parties/. A house
476 is built with the help of others. The people are invited, including the medicine man himself, who goes to work as a laborer. The work is organized. First, they go to the woodland for wood; under the influence of the guarapo, voices resound, loud laughter is heard, and the deep sound of the "cacho" /horn/ rumbles in the montañas, multiplied by its
342 echoes. Soon they report to the man in charge. They level
●335 out the ground that will serve as the house floor; they dig holes
476 in which to sink the posts approximately two meters apart, driven in solidly, and tied at the top to cross-pieces with lianas (guák); the posts outline the shape of the house, and they will

/184 cont./

342 bear its entire weight. Over this frame are placed transversally
335 the pikas, beams that go from one wall to another, to strengthen
476 the entire structure. Then the four-slope roof will be raised and covered with bundles of sugar-cane leaves (flushets) or straw (sits) which are fastened around the frame, starting at the bottom; it is completed by the ridgepiece, more massive and notched in a straight line on both sides to a depth of some 50 centimeters; at the apex, some mounds of straw are piled up at regular intervals and a cross is set in each one of them. The man in charge directs the last touches from the ground: "There is not enough straw over there; there is too much here," he notes in a commanding voice.

The walls are made with tall stalks of maize placed in a row between the posts and tied with crosswise bindings, likewise of stalks. The partitions of the interior rooms and the doors, generally one, which leads to the exterior, are made in the same way.

342 In the construction all do the same tasks, except for the
476 man in charge, who supervises. Neither the man in charge nor
465 the workers are paid anything, "it is not customary to pay among the Indians"; they are merely treated to chicha, aguardiente, a meal with meat, and coca. A calabash of chicha and a bottle of aguardiente are presented to the man in charge and shared with the helpers. When the work is done, they get drunk and dance.

342 The women do not participate directly in the /185/
462 /illustration appears here/ construction work; they cook, distribute
476 food, keep the house supplied with firewood and water, talk, and delouse and comb one another.

342 Three types of dwellings may be differentiated among the
177 Paez, in accordance with the greater or lesser introduction and acceptance of foreign architectural features, since nowadays elements of foreign origin are spreading and taking root: bahareque construction, interior division into rooms, the square